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heads. Under "Affectionate Expressions" occur, among others, *Zωή μου* "My life," and *Άκριβή μου ψυχή*, "My dear soul." Under "To Thank, Pay Compliments, and Testify Regards" are found *Σᾶς ἀγαπώ* and *τὸν ἀγαπώ*, where, however, the verb has not the meaning it bears in the poem. Under the same head is listed *ταπεινότατος δοῦλος*, which Byron uses in signing one of the letters of May, 1810.

It would be interesting to know the provenance of this vade mecum of Byron's. He possessed a *τρίγλωσσον*, probably Greek-French-Italian, and had no modern Greek grammar in English. Whether compiled by himself or by his "Romaic master," Marmarotouni, the "Dialogues," while showing kinship to their fellows in all languages, are as a whole admirably fitted to his lordship's own use and custom.

It is quite possible that in these and similar "Dialogues" we are to find the store from which Byron was drawing the meager stock of words and phrases that gave him ability in the language "to order and discourse more than enough for a reasonable man."

The source of this refrain, then, seems not to have been the passage of Juvenal (ii. 195), which was an after-thought rather than a suggestion. And I venture to believe that the verse had better been written *Zωή μου σὲ ἀγαπώ* and translated "My life, I love thee."

THOMAS MACARTNEY

TRANSYLVANIA COLLEGE

THE HOME OF SARAPIS

The vexed question of the origin of the Sarapis cult is left open by Cumont, *Les religions orientales dans le paganisme romain*, pp. 111-12. In the literature of the subject (cf. *op. cit.*, p. 335, n. 1, and C. F. Lehman-Haupt's article on "Sarapis" in the *Roscher Lexikon* [1910], and the references there cited) I have seen no mention made of an interesting anecdote of Diogenes, which may help the argument of those who derive Sarapis from Sinope.

Diogenes Laertius in the *Vitae Phil.* vi. 64 says of Diogenes the Cynic, *ψηφισαμένων Ἀθηναίων Ἀλέξανδρον Διόνυσον καὶ τὴν Σάραπιν ποιήσατε*. The connection of Alexander with Dionysus is of course due to the spread of the Dionysus cult in Macedon, (cf. Plutarch, *Alex.* c. 2), which was so marked that Dionysus has been called the "first Macedonian conqueror of Greece" (Dyer, *Gods in Greece*, p. 79). It will be remembered that the Bacchae was written for a Macedonian prince at a Macedonian court. The mother of Alexander, Olympias, was an especial votary of the god (*Plut. op. cit.*).

The Cynic Diogenes came from Sinope, but the words have no point unless Sarapis was at the time widely known as a Sinopean divinity.

MAX RADIN